New Light Upon Greek History, In a large octave volume of some 450 pages, which has been published by the Putnams, the well-known English archmologist, Mr. Pency Gardner, has collected and interpreted the historical results of recent excavations in Greece and Asia Minor. By the title of his book. New Chapters in Greek History, he means, of course, the chapters which have been opened to us at Mycenæ, at Olympia, on the hill of Hissarlik, in Cyprus, and in the other scenes of recent researches. What he purposes to describe is, in a word, the contributions of the spade to history. It is, how-ever, not a technical but a popular exposition. Mr. Gardner is not writing for his fellow archmologists, but for the ordinary educated reader-for those who are acquainted with the history, or the art, of Greece, and who wish o fill up gaps in their knowledge, or to learn in what directions excavation is increasing our acquaintance with ancient Hellas.

Mr. Gardner begins his series of essays by reminding us of the broad distinction between objective history on the one hand and ideal history on the other. Objective history recounts what actually occurred, while ideal history gives the version of a fact which the writer himself believes, or desires his read-ers to believe. If we except Thucydides, and possibly Herodotus and Polyblus, all the historians of classical times were producers of ideal history. We can only elicit the objective truth from their versions by bringing the latter into contact with four kinds of touchstones, viz., geographical facts, inscriptions, works of art, and coins. Nor are these tests equally unerring. Inscriptions, for example, are simply statements which it was the interest of a given locality at a given time to have believed. If, indeed, an inscription records a law, or the year in which two given men held the office of Consul, there is no reason to doubt it. If, on the other hand, the inscription registers a victory over a foreign enemy, it is not nocessarily trustworthy. We are not, however, to assume that because Greek and Roman histories belong for the most part to the ideal category, they should therefore be neglected. On the contrary, it has often happened that beliefs as to what took place, though not cor-responding to the facts, yet exercised greater political and social influence than the facts them: elves. Take, for instance, the story of the war against Troy. We do not know whether the tradition was based upon fact or not, nor would the decision of this point be of great importance in relation to subsequent Greek history. The contemporaries of Miltiades and of Alexander believed the Trojan war to be an historical fact, and that belief exercised an enormous effect on their political and military actions. So, if not itself a fact, the Trojan war became the cause of in-

numerable facts.

Examining the several tests applicable to history, Mr. Gardner points out that the geo-graphical is the most objective. The facts on which this is based depend not at all upon man and his fancies, but on the laws of physics and chemistry. It may turn out that geo-graphical fact is totally at variance with all the accounts of an event which have come down to us. In such a case ideal history cannot be transformed into objective history But far more frequently the facts of geography will establish one version and discredit the conflicting version of an event. A striking example is presented in the criticism made by Prof. Goodwin of Harvard College on the account of the battle of Salamis, which has generally passed current and is adopted by Grote, Busolt, and other authorities. This account, based professedly upon the text of the battle the Persian fleet, which had been stationed in the neighborhood of Athens, moved right along the shore of Attica to Eleusis so as to block the Greek fleet into the opposite harbor of Salamis; and that with morning it advanced in a long line from the shore of Attica against the Greek fleet to destroy it. After a personal inspection of the locality, Prof. Goodwin has declared that the account cannot be reconciled with the geographical facts of the strait. He accordingly adopts the alternative view, which the configuration of the district permits, namely, that the Persians blockaded the western end of the straits toward Megara by sending a squadron around the south coast of the island of Salamis. Having, as he believes, established the objective fact, he undertakes to show that the language of Diodorus and of Eschylus, and even that of Herodotus, may be reconciled with his own view.

We have said that the testimony of inscriptions must be judged by the same canons as any other written testimony, and it can in some cases only help us to recover ideal, not objective, history. If, however, an inscription contains a law or decree of any kind, it is an objective fact that the law or decree was passed and recorded by authority. The importance of the cuneiform inscriptions has been brought home to us in connection with the question of the cradibility of Herodotes Not many years ago scholars were divided on the question whether the testimeny of Herod. otus or that of Ctesias was preferable in regard to the ancient history of the East. The means of verification offered by the cunciform tablets have enabled us to determine for all time that Ctesias was the impostor and Herodotus the true witness. If the value of Greek inscriptions has seemed less demonstrable. this is because it is seldem possible to place opposite a page of Thucydides or Herodotus the text of a Greek inscription disproving or confirming the writer's statement. This can sometimes be done, however; for examrie. Grote rejected on the ground of the silence of Thucydides the assertion of some ancient authorities that the tribute exacted by the Athenians from their Allies was doubled toward the end of the Peloponnesian war, nor could the question have been settled but for the testimony of an inscription published by Köhler, which preves beyond question that such a doubling of the tribute did occur. The new fact tells against Grote's view of the character of the Athenian Government. The corrections of historica statements, however, due to inscriptions are They open fields untraversed by the ancient historians. They show us what were the relations between city and city, what laws were passed to govern the conduct of the citizens, what decrees in honor of benefactors. They reveal to us a hundred traits of manners and feeling, religious observances, and customs of daily life. The ancient historians give full descriptions of the manners and customs of the barbarous nations outside Greece, but they naturally assume a knowledge of Greek manners in their readers, a knowledge of course gained by the most laborious application to literature, art, and inscriptions. The facts thus acquired throw a strong light on the background of history, whereby we may observe with far greater accuracy and much clearer comprehension the progress of events in the foreground. With inscription proper are naturally classed such pictured or sculptured delineations as profess to give a contemporary representation of events in ancient history. Thus the literary accounts of the battle of Hastings are tested by comparing them with the Bayeux tapestry. and the literary history of the conquest of Dacia by Trajen should be compared with the story sculptured in relief upon the column which was set up to commemorate the con-

The third test which can be brought to bear on history, that of works of art, can only be applied by specialists, and even by them with great caution. But if the facts which we learn about man from a piece of pottery or a tool or weapon are vague litical detail, they are nevertheless impor-

tant in their way. For an instance of their application, Mr. Gardner goes back to an inter-esting statement of Thucydides in his first He says that when in his own time the Athenians at Delos proceeded to purify the island by removing the dead bodies buried there, the majority of these corpses appeared to be of Carlan nationality, to judge from the character of the arms buried with them and the fashion of their interment. More than one series of excavations has been undertaken in Delos during the last few years, in order to ascertain more exactly the meaning of Thucydides in this passage, and to discover just what kind of value is to be attached to his observations. Then, again, the excavations on the Athenian Acropolis, of which an account is given in this book, serve to clarify and surich our notions of the character of the rule of Peisistratus and of the doings of the Athenians

just after the battle of Plates. The fourth test is that of coins. which are at once works of art and inscriptions, and which are rendered especially useful to the historian by the certainty of their date. Thus it is only by numismatic testimony that we are able to fix the dates of certain Parthian Kings. whose reigns were synchronous with important events of Roman history, and help us to determine the policy of Augustus on various occasions. An example of the correction or expansion of history by numismatic testimony is the demonstration of the existence of a union among the cities of Arcadia long before the establishment of the Arcadian League by Enaminondas. Of such a union there is no literary record. Yet, on turning to coins, we find a various and extensive series belonging to the sixth and fifth conturies, the inscription of which, "Arkadikon," is sufficient to prove that some kind of federal union, involving at least the use of a common coinage, must have existed in Arcadia as early as the time of the Persian war. Another instance may be taken from Patris in Achaia, which, according to Polybius and Pausanias, was entirey destroyed in B. C. 14st. Yet we are told that Marc Antony, when he sailed against Augustus, made Patræ his headquarters. This inconsistency would be inexplicable but for the silver coins of Patræ, which show that city to have been commercially flourishing in the first century before the Christian era. The most remarkable addition, however, made by numiscase of the Greek kingdoms in India belonging to the second and first centuries before our era. The coins prove that Helienic civilization in India, although cut off by the wedge of Parthian conquest from Syria and Egypt, and scarcely heard of in the West, long continued to run its own course. The very idea of a Greek kingdom in India, though familiar to the archaeologist, is quite strange to most students of ancient history. Yet we know from numismatic testimony and rock sculp tures, that it was both powerful and extensive, and that its consequences were far reaching. Mr. Gardner even deems it prob able that Chinese and Japanese art are in no small degree indebted for their peculiar qualities to Hellenic influence.

The illuminating effect of the spade upon literary history is exemplified by the excavations at Mycenm. In the text of Grote's history there is only one place where Mycenm is mentioned, and there it is spoken of as the seat of a mythical race of Kings. Apparently Grote did not know that the walls of Mycena are still extant, nor did it occur to him that there are existing facts bearing the impress of the city's history. His readers might suppose that Mycense no more admitted of historical investigation than Atlantis or Sodom. Yet much of the ancient history of Mycense has now been resuscitated with the aid of the spade. In the first place Schliemann discovered the graves of its heroes incomparably rich in works of early art; and since then the Archeological Society of Athens has brought to light on the Acropolis of Myceni the palace of its prehistoric rulers, from which we learn much of their splendor and their customs. The fruits of the excavations tell also of the destruction of Mycense by the Argives, and of the colony which they sent to dwell within the wall. They show that this colony was established in the third century. B. C., and remained for some centuries; and some inscriptions recently unearthed tell of a transplanting of the inhabitants to Lacedmmon by Nabis. the tyrant of Sparta, and of their subsequent return to their own city; from the same testimony we gain information about their government and tribal divisions. These inscriptions prove the inaccuracy of three an-cient writers, Strabo, Diodorus, and Pausanias, who all assert that Mycenie was destroyed by the Argives after the Persian wars, and remained thenceforward an uninhabited ruin. Some of these corrections of current historical statements may seem to the reader insignificant. Mr. Gardner admits that there is some force in this objection, but he reminds us that in scientific historical inquiry, as in physical science, it is never possible to tell what facts may have a wide bearing. It continually happens that archmological data, to which their discoverers attach very little importance, have been at once selzed on by historians, by the men of general views, as of the highest significance. We are referred to Busolt's "New History of Greece" for nu-

merous examples of this phenomenon. No-

body, in truth, can say what is a negligible

quantity in history, for sometimes the

smallest-looking rock of reality will upset a

whole cargo of received views and send them

to limbo forever. There is another viewpoint from which we are invited to compare the testimony of monuments with that of ancient historians. The works of many of the latter are lost, and, to all appearances, irrecoverable. Practically our stock of ancient histories is complete and has been complete for centuries. Notwith standing the recent discovery of the treatise on the Constitution of Athens, attributed to Aristotle, we may say that not much fresh material is likely to reach us through the recovery of lost manuscripts. On the other hand, the number of ancient historical monuments ccessible to us is increasing at such a pace that the greatest of German scholars find the utmost difficulty in saving themselves from being overwhelmed by its mass. Bosckh's Corpus of Greek Inscriptions was compiled only a few decades ago: it contains about 10,000 inscriptions. In 1876 the number of extant inscriptions had so much in creased as to be estimated at 20,000 to 30,000. In the last ten years tens of thousands have been added to the number, some of the greatest value and of enormous length. Thus the proportion between data derived from existing facts and data furnished by the ancient historians is not only continually shifting, but always shifting in one direction. It is not, in-deed, to be expected that archæology can take the same place in regard to Greek history which it has taken with relation to the history of Egypt and Assyria. Yet it is difficult to set a limit to its constantly increasing services. more especially to the history of the times before the Persian wars. We should also bear in mind that if a lost history of a particular era were recovered it would almost certainly present a different version of certain events from that now generally received. On the other hand, every new archmological fact tends not to the raising but to the ending of controversy. For example, every attempt at a history of Parthia hitherto made has necessarily begun with a discussion of the date of the Parthian revolt against the Seleucid monarchy. This date has been placed by various writers in various years Among, however, the thousands of cuneiform documents discovered in Babylonia by George Smith, one came to light which bore a double date, a date according both to the Seleucid era and to the era of Parthian autonomy. In moment the knot was cut and we now know that the date of Parthenian independence was B. C, 249-8. Against the testimony of this clay tablet no statement of an ancient historian

Mr. Gardner says truly that there is an influence on the imagination exercised by the deal-

could stand for an hour.

by the intellect, but it is vivided by the imagination. If the account of a battle be read on the battlefield itself, the imagination will be greatly stimulated. The historical reality of the victory at Platres impresses itself more fully on our mind as we read on the bronze serpent to be seen at Constantinople the names of the Greek States which had a part in it. In the same way Hiero of Syracuse becomes a far more real person to us as we look at the hel-met which he dedicated at Olympia after his victory over the Etruscans at Cumm. the eye can see and the hand touch the deeds of the ancients, we believe in them as we should never do from merely reading Herodotus and Thucydides. Now, leaving to scholars and specialists the verification of history, Mr. Gardner has undertaken in the book before us the vivideation of ancient history. a task which may fairly be regarded as belonging to the ordinary student. Not that the task is a light one. A history which shall illuminate the intellect and furnish wings to the imagination is not to be lightly entered upon. Long and laborious is the historical training of the imagination. To read the pages of his tory, to remember the sequence of even:s and their dates, this is something, but it is only the first step in the study of history. The second step is to go back to original documents; to read the statements of writers who were contemporary with the events they record; to pore over inscriptions, treaties, letters, charters; to place side by side the statements of authorilies who have accepted divergent stories as to certain occurrences, and from the comparison of them to elicit truth. The third step is to tuse the collected material in the fire of imagnation and to remould it into a new whole. It is Mr. Gardner's opinion that the ocular inspection of the localities in which the events to be described took place is indispensable to the vivification of history. The imagination

nay be roused by the poetry of the ancients. and interested by their prose narratives, but t can never be actually selzed and held captive smid the scenes of ancient life unless it be also approached through the senses. Not only must we sympathize with the emo tions of the Greeks and Romans and share their aspirations, but we must also see with their eyes and feel with their hands, stand where they stood and sail where they sailed. To our author's mind it would be satisfactory if every student of classical literature could climb the Acrocorinthus and look across the narrow sea at the gleaming temples of Athens; or could gaze from the Acropolis of Athens to where the highway of the Ægean is blocked by Ægina, the eyesore of the Pirmus; or could traverse the Grecian archipelago amid the clustering islands which seem to draw on the mariner from one to another until he reaches new lands and a fresh climate; or could wander on the Palatine and trace the walls of early Rome and observe the sites of the first temples of the republic, and look away thence to the ills where stood in early times the little citadels which sheltered the enemies of the babyhood of Rome. Not only is all this pronounced desirable, but Mr. Gardner inclines to think that no one who has not stood in Pompell can imagine the vast gulf which separates ancient from modern manners, or understand how far less complex was that civilization than ours. But, of sourse, the great majority of students cannot travel in lands of classical antiquity. To them a substitute is offered in the study of archeology, which no less than travel acts directly on sense and imagination. and gives to our conceptions of ancient history and manners a vivid reality which they would

otherwise never attain. We shall recur to this remarkable book, for we desire to point out how much excavations have enabled Mr. Gardner to tell us about Naucratis and the Greeks in Egypt, about Epidaurus and ancient medicine, and about the successors of Alexander and the survival of Greek civilization in the far East.

The series of papers contributed to the ly Review by the writer who has adopted the pseudonym of E. B. Lanin has been republished by Mesara Chapman & Hall in a volume entitled Russian Characteristics. The author's aim is to show that the Russian people, however improvident, shiftless, superstitious, and immoral they appear to English eyes, are yet not undeserv of some admiration for not having sunk still lower under the joint pressure of autocracy and orthodoxy, that is to say, under the worst ossible political and ecclesiastical systems. It is also to be noted that this author's critcisms of the existing state of Russian society is based on data drawn for the most part either from official documents or from Russian newspapers, which, as we sorship. His facts, therefore, cannot be disputed by the defenders of the Russian Government, though it may be objected that he is guilty of sins of omission, and from the mass of authentic materials selects those only which will serve his purpose. It is possible, of course, in this way to deepen unfairly the shadows of a picture, as if one, desiring to depict American society, should confine himself to the records of the criminal courts. Although, however. It is well to remember that the author is drawing an indictment, rather than preimpartial observations, we are indebted to his book for information nowhere else accessible in English. Particularly interesting on the score of novelty is the chanter on the demoralization of the Russian nation and the delineation of various distinctive Russian traits, such as mendacity, fatalism, improvidence, procrastination, shiftlessness, dis-

honesty, and sexual immorality. According to Mr. Ianin-the name is, we reeat, a pseudonym-the Russian Government is deliberately resolved to reduce the people to condition of abject unreasoning slavishness which will permit them to be dealt with like cattle. That the goal is not very far off is indicated by the following fact brought forth by one of the most loval and reactionary newspapers in Russia. It seems that during a review of the army recruits in Vilna, the General in command, turning to one of the new soldiers, asked him: "What is military discipline?" "It is that a soldier has got to do just what he is told by his superior officer, although noth ing against the Czar." was the answer. right, then: you take your cap, bid your com rades good-by, and go drown yourself in that lake there. Look sharp!" Tears glistened in the soldier's eyes; he gazed earnestly and prayerfully at his commander. Surned suddenly right about and rushed off to the lake. He was on the very brink before he was overtaken and stopped by the sergeant sent to prevent the involuntary suicide. If the whole nation were as ready as this soldier was to dispose of its soul at the beck of a hundred thousand bureaucrats, then, according to Mr. Lanin, the ideal of the Russian Government might be considered realized. He suggests that the Russian authorities might appropriately sum up the results of their guidance from an imperial point of view by telling the masses what the Prince of Orange told the English mob at Portsmouth: "We are here for your good-for all your goods," and adding, as Dean Swift afterward suggested, by way of explanation "for all your goods and chattels."

What are the fruits of absolute subjection on the one hand and of ruthless extortion on the other? Among those enumerated by the author are physical degeneration outstripping the rapid lowering of the standard for the arm; to such an extent that in 1887 more than 103. 000 recruits had to be rejected as physicall unfit for military service; the 2,200 annua leaths, as against 1.900 births in Nischni Novgorod; the death rate varying in 203 Russian cities from a minimum of 35 to a redoubtable maximum of 171 per thousand of the inhabi tants; and, finally, a provincial famine every year without exception, and a national famin eight times in a century. Drunkenness, we are told, has been deliberately encouraged by the ruling class in Russia, not only as tending to increase the revenue, but as being one of the most efficacious means of governing the peo-

ple. The complete success of this selfish policy is, it seems, writ large in all the de-partments of public life. Half the soldiers in a regiment lie down drunk in the ditches while on a march against the enemy The cultivated artist has scarcely made his bow to an appreciative public when he drops down helpless on the floor, while the audience, learning that he is dead drunk, humanely sympathize with him and go quietly home for the night. The priest appears in church to discharge his sacred function, but can only utter thick-tongued mumblings in a noarse, drunken voice. The Judge on the bench, the professor in his chair, the policeman arresting the drunken man, occasionally offer illustrations of the depth to which the vice of drunkenness has eaten into the national constitution. Even the Graschdanin, the newspaper organ of the Russian Government, has given vent to a regret that two thirds of the Russian imperial budget should be drawn from the excise duty on alcohol. It declares that the question is "whethe the Russian people have not by this been sufficiently plied with drink; whether the Church and State have not already imbibed poison enough in the guise of sins, crimes, every species of filthiness and immorality, all categories of criminal horrors, in physical degeneration of he people, progressive paralysis, softening of the brain, inebriacy and ruin." To the question incessantly asked outside of Russia. "Does the Emperor know of the condition of his subjects?" our author replies that "his Majesty is well aware that the great bulk of his subjects are reduced to the state of a jelly which helplossly trembles when approached but possesses no inherent power of motion-s jelly capable of assuming all the shapes an forms of the mould in which it may be poured. The Czar knows that there are practically no limits to their pliability-that they can be bent twisted, coiled, in all directions and into all shapes. \* \* It would need but a word from his Majesty and to-morrow eighty millions of his subjects would unhesitatingly renounce Orthodoxy for Shamanism, autocracy for republicanism and trial by judges for ordeals under judgment of God."

II. It is an axiom that has come down to us from

lassical times that mendacity is a characteristic vice of servitude. We should not therefore, expect truthfulness to be conspicuous in Russians, crushed as they are said to be by religious and civil slavery. According to our author, veracity, which has been justly called the vital element of human progress, is precisely the quality in which Russians are most hopelessly deficient. In this respect they are said to outdo the ancient Cretans and put the modern Persians to shame. They are pronounced constitutionally incapable of grasping the relation of words to things, and they wholly lack the reverence for facts which lies at the root of the Anglo-Saxon character. A edging it as final and decisive, than he can to a personal appreciation or a mere opinion founded upon insufficient grounds. We are assured that the most serious statesman will eagerly start a discussion upon such a topic as the geographical position of Borneo or Madagascar with the same childlike expectation of seeing entirely new light thrown upon it as if were one of the Thirty-nine Articles The same airy independence of facts is visible like a white thread upon a black ground in all departments of Russian life, public and private. If a peasant be asked, for example, how many miles you have to walk to the next village he will scan your appearance, and if you look footsore and weary he will tell you three or four. Let another man, looking blithe and sturdy, put the same question five minutes later, and the peasant will answer fifteen. Facts to the Russian are purely subjective, and he arranges them according to his taste, which is often capricious or according to circum stances which are ever changing. It seems that 'you lie" is a common expression in the mouth of one gentleman to another whom he sus pects of dealing arbitrarily with the facts, whether deliberately or inadvertently; and the answer of the corrected party is not unfrequently. "Yes. I do lie; it is as you say." Instead of correcting himse'f by saying. "I am mistaken." a Russian who is relating an incident and has unwittingly misstated some trivial circumstances, will gravely observe. "I am lying to you; it was not so, it was otherwise." The universal aversion to plain, unvarnished truth is illustrated in an anecdote of a well-known General, even more distinguished in diplomacy than in war. "Wh do you abstain from wine, General?" asked the hostone day at dinner, seeing this Russian diplomatist persist in filling his glass with

guests in a loud aside. " In vino verilas."

profound

this, according to Mr. Lanin, is not borne out by the study of Russian physiognomy. There. he says, the most atrocious lie, the lie the blasts and kills, is uttered with apparent reluctance, with visible pity clothed in a voice seems to come from the heart and to go straight to the heart, pleading as it were for the wretched creature whom it dooms to ruin. The features of the speaker are open manis noble: his expression is angelic; Carlo Dolce would have been proud to transfer his face to canvas, and yet his soul Dante would have had a grim satisfaction in burying in the nethermost pit of hell. By way of illustration the author recounts how he himself was deliberately fleeced by a seraphic-looking giant, an admirable specimen of the Russian peasant, of the class of men, in fact when pan-Slavists and Liberals vie with each other in idealizing, and who are re-garded by most educated Russians as inarticulate Homers, obscure Bayards, and undeveloped Charlemagnes. Apart, however, from commercial dealings, it is admitted that liussian is seldom conscious of guilt when telling a deliberate untruth. Mr. Lanin ever deems it doubtful whether in aggravated in stances of misrepresentation for the sake of gain the Russian is really aware that he i violating any law, divine or human. He suffers from complete anæsthesis of the mora faculty which in more developed peoples i prompt to condemn lying. To a Russian words are his own, and he simply does what he like with them, thus exercising an indefeasible right which he freely concedes to others. Be ing, however, superstitious and impression able, he attaches great weight to religious and other ceremonies, and the complicated formalities with which an oath is some times administered will now and then determine a man to change a specious and elaborate lie into a simple statement of facts. Nevertheless, perjury is extremely rife in Russia, as the quo ations from a number of newspapers demonstrate, Thus, the Government organ, the Graschdanin declares: "You can get as many witnesses as you like for a measure of rodka; witnesses who will go anywhere and swear to anything you tell them." Another journal, the Srett, recalls that "in Loez an admirably organized hand exists for the purpose of bearing false witness. The chief of the gang has drawn up a tariff: For evidence in a case of slander, three roubles; in cases of violence to the person, from five to fifty roubles, and so on." one of the Baltic provinces the Judge, who was a Lutheran, refused to act upon the testimony of two Russian witnesses and dismissed the case, nor did he reopen it until a fresh witness, a Lutheran, was produced. We are told that the Lutheran Judges, whether Finn ish or German, have been taught by long experience that average Russians, like the prophet Jeremiah's people. "bend their tongues, like their bow, for lies," and are not valiant for the truth upon the earth." According to Prof. Nikitenko, a very patriotic Russian. "lying is the idol of our society. Russian society lies every minute of its existence, in word and in deed, consciously and unconsciously." Mr. Lanin affirms that examples of this systematic unverselty are as numerous

as the sands of the sea. He points out for instance, that Turgheneiff sold one of his

novels in manuscript three times over. First to

rival review, and then to the Contemporary being attended with an elaborate ile. Another batit of Turgbeneiff's was to invite friends to dinner and be absent when they came, not of set purpose, but because of the little value he put on his pledged word, and the very faint impression it made upon his mind. Our author, however, does not deny to Turghenieff an excellent dis-position and noble aspirations. He admits, indeed, that the novelist was, from a Russian point of view, a highly moral man, but as his unverselty is equally undeniable he would seem to confirm Pascal's thesis that morality changes not only its aspects but its constitution with the climate in which it is cultivated. According to Lanin, no man, whatever his calling, whatever his religious, political, or ocial convictions, can at present live and prosper in Russia without constantly paying s eavy tribute to the father of lies. The habit of non-veracity is not confined to any one portion of the empire, or any particular class of the population; it is universal, pan-Russian, the result of tendencies inborn in every individual. If moral censure of the habit attaches to any one, the author of this book would im pute it to the Government and the Church in the past, and to the press of very recent years. He professes to hold the masses wholly blameless. Always a highly gifted, poetical people they still cultivate in this matter-of-fact century the mythopœic faculty which created immortal epics to delight more artistic generations. The exercise of this faculty we now term lying, but to Russians it has ever been as natural as singing. It is as old and as respectable as the universe. "Lying began with the world," says one of the Russian proverbs. and with the world it will die." What energy, ucidity, and eloquence are to the speech of Englishmen, falsehood is to the speech of Russlans. "Rye beautifies the fields," says another Muscovite proverb, "and a lie beautifies speech." And again: "A palatable lie is better than a bitter truth." That unblushing falsehood is the only coin that passes current in Russia is demonstrated, indeed, by scores of proverbs that constitute the larger part of the spoken language of the uneducated. Thus, "Do not mourn for truth; make terms with falsehood." Or, "It is by falsehood that men live, and it is not meet that we should dia." According to another proverb, "Lying is not like chewing dough: it will not choke you." "Truth is sacred, but we mortals are sinful." There is an explanatory variant, "Sacred truth is good, but not for mortals." What it is good for is made clear in another saying. Truth is not fit to be put into action; it should be put in an icon case and prayed to." The whole matter is summed up in the story of an Englishman who came to St. Petersburg on the invitation of Czar Nicholas for the purpose of becoming acquainted with Gogol's famous novel, "Dead Souls," which was not at that time translated. A clever nobleman who spoke English thoroughly was appointed to visit the Englishman daily and translate the book by installments. At his farewell audience the Englishman was asked by the Czar how he liked the novel. After a moment's reflection he exclaimed, with an air of

conviction bordering on en-

thusiasm. "The Russians are uncon-querable." "Unconquerable?" queried the

Czar, perplexed by the strange reply. "I

don't quite see the connection between the two ideas." "Well. your Majesty, no other

people on the face of the earth could have pro

people who gave him birth are, and must be,

inconquerable. No other nation can come

duced such a consummate cheat. And the

near them." IRE. In a chapter on sexual morality the author of this book joins issue with those Russian who contend that in the "Kreutzer Sonata" Count Tolstol was unjust to his fellow cour rymen. It has been said that Tolstol transformed into types exceptional instances sexual barbarity, and founded a theory of mankind on a few of its most vicious representatives. Lanin. as we have said, does not consider this criticism justified. With Tol-stol's conclusions, indeed, he has nothing to do, but he does not hesitate to affirm the absolute accuracy of the novelist's premises He avers that the state of things in Russia, from the viewpoint of sexual morality, might be expressed in the summary sentence pronounced upon the social condition of Gaul under the Merovingians: "It would be difficult to find anywhere more vice or less virtue." According to Lanin, sexual immorality is in Russia one of the ordinary incidents of an unwater. "Because." interposed one of the theckered life. like the measles. There i nothing phenomenal about it; it is not the As to the current notion that faces never lie. outcome of the same psychological process; it is not accompanied by the same misgivings, or succeeded by the same tricks of remorse, or socially punished with the same obloquy and ostracism as else where. There is, in fine, no consciousness on trembling with compassion-a voice that the part of the actors that they are breaking through religious restraints or moral law The specific difference, indeed, between Bussia and other countries consists in the universality of sexual dereliction. The phenomenon is confined to no age, restricted to no class, typical of no profession. It is as nations as the language or the music, and character izes the peasant and the merchant to the ful as completely as the members of the aris tocracy. The training of the educated classe is in truth as little conducive as that of the poor to the formations of conceptions of duty and the practices of discipline and self-mastery, which alone render possible a high standard of sexual morality. The Grasch danin, which, as we have said, is a Govern ment organ, affirms that the families in which the children are morally and irremediably wrecked by the criminal conduct of the parents are to be counted by hundreds o thousands. Worse even than the home in-

pages of the imperial court, and other An-tinouses in attractive uniforms, are kept for years in inglorious servitude by these Slavonic the Contemporary, a Russian monthly maga-zine, next to the Memoirs of the Fatherland, a Omphales. The frankness, the absence of disguise or concealment, is such as to make the onlooker doubt his own principles of right conduct. Every one knows, for instance, and no one is in any degree scandalized by the knowledge, that Countess X or Princess Z, who is married and blessed with alost as many children as Hecuba, is adored by five or six young scions of noble families, and two or three old Generals, or former Ministers, with one foot in the grave and one hand in the Treasury, who have no faith in platonic love, all claiming a place in her affections and each having his claim allowed, the husband looking philosophically on mindful of society's precept, "Go thou and do likewise." According to Lanin these acts are performed with such unreflecting impulsiveness and unconscious impropriety that they can hardly be looked upon as crimes or sins. For sin, according to Jeremy Taylor, first startles a man; but it would take some extraordinary and as yet uninvented sin to startle a man in Russia.

IV.

It is worse, of course, when sexual delin-quencies are made the means to an end, and

yet we are told that the promotion of a Rus-

sian official is much more frequently the out-

come of his wife's complaisance than the roward of merit. Our author cites a number of examples among his personal acquaintances. The promotion of one friend of his was the goal for which his young, handsome, and easy-conscienced wife had been eagerly atriving for two years, constantly consorting with two profligate officials through whom the nomination was at last made. Another notorious case is that of a high official whose wife ives openly with a Cabinet Minister, her husband's protector. From this coign of vanage she has watched for years over her husband's material interests to considerable purpose. Then, again, Lanin was acquainted, he tells us, with a certain noble, M. G., who, having convinced himself that a certain married lady was essential to his happiness, had little difficulty in persuading her husband to cede her to him, as Cato ceded his wife to his friend Hortensius. The yearly payment of 1,200 roubles in advance constituted the business part of the transaction, and the arrangement lasted without interruption down to G.'s sudden death, when the beautiful woman returned to the arms of her husband. What struck Lanin as the strangest feature of this drama was the circumstance, established, he tells us, beyond reasonable doubt that this married couple loved, or rather liked, each other with all the ardor of which their imperfect natures were capable. On a similar case the Russian newspaper Novosti comments as follows: "Do they love each other, this husband and wife? Yes, they love and esteem each other as far as such sentiment can take a hold upon people who are free from the fetters of religion, the ruler of honor, and similar prejudices. At all events, they tenaciously cling to each other and stand back to back till the end. For the sake, however, of attaining their common objects it happens that both husband and wife are guilty of conjugal infidelity; this guilt they incur without a moment's hesitation, but with such cool calculation, such wellpoised sagacity, as dispol all fears as to the boughness of their matrimonial alliance; the task performed he will return to her and she will hasten back to him; and foreseeing this they both feel quite easy in mind." A case in point is mentioned by Lanin, that of a lady whom he met in the salon of a grande dame. This lady was allowed by her husband, who is described as a most honest and benevolent gentleman, well known in official spheres, to pend a twelvemonth abroad with her lover in the house and at the expense of the latter. If coldness, indifference, or positive dislike had killed this gentleman's marital affection his onduct would be intelligible without ceasing

sending the summer of the latter. If coldense, indifference, or positive delities had the summer of the latter. If coldense, indifference, or positive delities had thild this gentleaner a marking and interest to be insercenable. But our author can testify to his own knowledge that the husband dolling the summer of the summ wrecked by the criminal condust of thousands. Worse even than the home infuences are to be counted by hundreds of thousands. Worse even than the home infuences are those of the school, some or amples of which given by Lanin cannot be quoted. The precedity of the Russian children in vice is astounding. Thus we are told that criminal inicions are often contracted between school children in Russia at an aggiven the converse of the state of the school children in Russia at an aggiven which are school children in Russia at an aggiven the school chil

THE SILVER QUESTION. er Old Banker Relates What his Wild and Woolly Friend Said About a Measure of Value and Haw to Drive a Wedge, NEW HAVEN, May 15 .- My last letter contained some account of my search for a satis-factory definition of value, of my failure to and it, and of my third interview with the silver man. It abruptly ended because I got tired just after relating that the sliver man said "an authority" on finance, or any other subject, was a person who stated the dominant public opinion, and therefore, in reality, was a sort of thermometer which registered what the public already believed, no matter whether that belief were true or false. After the silver man had given his ideas of "an authority." I said nothing for some time. His cruel words had shaken my nerves. All my long life I had supposed that the "authorities." on every subject, were always right. But now this heartless man had stated, with great clearness, that the passage of time was steadily shedding new light on old subjects,

> "authorities" constantly needed repairs and alterations; that they were like a four-bladed jack knife which wanted a new blade and a new handle so frequently that every vestige of the original knife finally disappeared. However, it occurred to me that, as no man is so busy as to lack ample time for meditating upon unpleasant things. I had best pass over the "authority" topic for the present. So I reminded the silver man that I had called to have him expound the subject of value. To this he replied: "Your desire for information is laudable. Inquisitiveness is the spring of all knowledge. But it is often of great advantage to drive slowly and keep in the middle of

thereby revealing the fact that the world's

the road. "My father's farm was fenced chiefly with rails, and he taught me how to split them. His first precept was: 'Always put your wedge where it will split the log, and never try to drive it in butt-end foremost.' This I have always remembered, because it applies to a great many other things besides splitting logs If I talked with you now about the essence of value. I should be trying to drive a wedge buttend first and would fall to be understood. As you have stated that money was a measure of value, suppose we first discuss that, and then, if the log begins to split, we can pass on to a consideration of what value itself is." To this I replied that, inasmuch as I knew that a dollar was a measure of value, just as a yardstick is a measure of length. I did not see

any use in wasting time on that. Whereupon he laughed and said: "It is very funny, but nevertheless a fact, that mankind things upon which they lack information the most. Now, in this case, you think you know all about a dollar being a measure of value. when, in fact, you have never really thoughs about it. A dollar is not a measure of value. in the sense you imagine it is. Men can make tools which will accurately measure the length, the size, and the weight of different things; but an instrument that will accurately measure value no workshop has ever produced. We can give a fifteen-year-old boy a quart cup and send him out to get a quart of milk, because the measure determines the amount of a given thing. But no one in his senses would give such a boy fifteen twentydollar gold coins and say: 'I want a horse worth three hundred dollars. Now, these coins are accurate measures of value. Take them to the horse market and measure the value of horses. When you And one which to worth just as much as the coins, buy it and bring it home. It requires knowledge and judgment about horses to measure the value

of horses. "Yes," I said, " it is true that a fifteen-yearold boy could not be trusted with gold coins to buy horses, simply because he has not learned how to use these measures of value."
"Well," said the silver man, "you have learned how to use these measures of value.

have you not?" "Certainly." I replied, "an old banker ought